

What, after all, does this "moderation" in regard to the "abolition of slavery" mean? It means, in many respects, justice, moderate means. It means, in many cases, keeping in with both sides; here a little and there a little. Be not too much in the right. Wait awhile. Good men are divided in opinion. And so, the abolitionist is paralysed—because in the amiable ethics of Sir Roger de Coverley, "much may be said on both sides the question." The want of "moderation" is charged more especially on the advocates of the slave, than on those of the slave both here and here, that these men are so much in earnest. If they would only be moderate, all would be well,—and the cause of the slave would advance instead of being retarded. Plausible words! But what is the answer? *They know the real cause of abolition, and they would not be moderate.* *They would not be moderate, and writing for the Slave at all,* which stirred the anger of the slaveholder. This Channing proved how earnest he, was never charged with being moderate. Yet Channing lost caste in his own nation; and Governor Hammond of North Carolina said, "I would not have my son, my nephew, my daughter, nor my men would not be his life, should he have crossed their borders!" What then was to be done? It appeared to him but one course was open; to do it right and speak the true; no matter whom it might offend; leaving the issue in the hands of Him who sooner or later would bless the work He sent us to earth to do. This was our solution. We had no time to study phrases; or to sit down composing our addresses; we had to speak the truth, and be satisfied as but fifteen years or so since we had washed our hands of this crime which so troubles us and others. But what a fifteen years were these! More than fifty years that had ever been lived by man. In that fifteen years we have laid America alongside England. We traverse the Atlantic in a week. We are doing all sorts of wonders irrespective of the limitations of time. We are doing all sorts of wonders in relation to our philanthropy—(cheers). Before we sit down, he would glance at some nice distinctions in morality among those who would press for the friends of the slave in the United States. One, in particular, of no slight celebrity had been heard, say, he could not tell a lie, or profess a false faith, no, not to save the Union itself. Nevertheless, to tell the truth—*that Union he would not have been bound to save, and he would not tell the truth for all that.* Let them tell the truth for another, and while their indulgence—(hear, hear, hear)—while he trespassed on them a moment longer for that purpose. That other is the Rev. MOSES STEWART. I quote, said the speaker, from a work by him, "Conscience and the Constitution," written in defence of Daniel Webster and his notorious Fugitive Slave Law, p. 56-7: "There is a clause in the Constitution of the United States (Art. 4, § 2), to the following effect:—'No person shall be *held to service or labor* in one State, escaping to another, shall, in consequence of any law or regulation therein be discharged from such service or labor, *or shall be delivered up*, on claim of the party whom such service or labor may be due.' My first question is—*Had the compacting of a clause in the Constitution, no greater effect than to name a slave at the word Slave or Slavery is not?* Observed the Declaration of Independence had eleven years ago, published to the world the following noble sentiments, worthy of Christians, of patriots, and of advocates for the rights of man, viz., 'We hold these truths to be SELF-EVIDENT: that ALL MEN are created equal; that they are endowed by their Creator with certain unalienable Rights, that among these are life, liberty, and the pursuit of happiness!'—These words stand, embossed in light which on the mind can see, and never—never to be erased or obscured. After such a declaration before heaven and earth, without one dissenting voice, how could immortal men whose names are appended to that declaration, publish to the world in their Constitution of Government, 'No person shall be *held to service or labor* in one State, escaping to another, shall, in consequence of any law or regulation therein be discharged from such service or labor, or shall be delivered up, on claim of the party whom such service or labor may be due.' How would the despots of the Old World have pointed the finger of scorn at the palpable discrepancy between the Declaration of Independence and the Constitution of the United States? It is a reflection on the wisdom of a man's conduct, at the appearance of such a contradiction is in some measure saved by the softened language employed, *'No person shall be held to service or labor.'* (111) Now, what a spectacle we have here! The men who say they would scruple to tell the lie direct, condescending to compromise the lie circuitous, and committing their iniquity in the face of the world to the policy which would make it a respectable foundation of saying one thing while it meant another; and under the evasion of the words *'held to service'* designing the thing they dared not openly express, the unutterable infamy of perpetuating *Slavery* in the bosom of Republics and institutions. These be your teachers, your leaders, your 'moderates' in the United States, your 'moderates!' He has been called to say a concluding word, he calls to such teachers as these—'Would to God he could say, to impress on their hearts! to the better wisdom and fruer heroism of a great patriot, of a great and good man, Andrew Fletcher of Blanton, of whom it was said, 'He would lose his

WORK AWAY!

WORK AWAY!

Miscellany.

MORNING WITH MADAME PFEIFFER.

readers may perhaps recollect a shorted a few months ago and entitled, "A Letter to the World." It recorded my meeting with a male pilgrim to Jerusalem, who subsequently returned the earth entirely by herself, and the paper was written, when on her way to the native city, Vienna. I had often intended to meet again so remarkable a fellow-traveler, but the prospect lay in the way, I

A MORNING WITH MADAME PFEIFFER.

"It was after my journey into Iceland, which followed that into Palestine."

"Iceland! my dear madame!" I exclaimed with a sudden start. "Why, I had not the slightest notion you had ever visited that country!"

"Oh yes, and published a book about it" was her quiet reply; and she immediately resumed, "after this Iceland journey, then I left Vienna and embarked at Hamburg for Rio Janeiro, and, after remaining sometime on the coasts of Brazil, penetrated into the interior, visited the savage tribes, and crossing the continent of South America, reached Valparaiso. As you know, is on the shores of the Pacific Ocean. The next day I sailed for the island of Tahiti, where, during my stay, I was upon the most intimate terms with Queen Pomare. Being that beautiful spot, I crossed the wide Pacific Ocean to Canton, with which city I was much delighted."

The conversation turned upon her present plans.—Far from her taste for travel having been satisfied, it seemed only "to have grown by what it fed on," and she was already preparing for a second voyage round the globe. Although scientific research was not to be expected from a solitary woman, yet her travels had not been without fruit, since she had made collections in botany and entomology which formed a valuable addition to the museum of Vienna. The Austrian Government had not merely paid

Little do we know what is for our permanent good. Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-labouring; his name would not have survived his generation, and he could have done little for the religious improvement of mankind. The prison-floors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more

"Wal, that's as you please. You'd better be governed by your own judgment as to that. Some currants and some like raisins, and then again some like nut may be. If you use raisins, for your sake pick out the stones. It's awful to have a raisin's teeth come grinding into a raisin stun. I'd rather have my ears box'd any time."

"How many raisins must I take?"

"Wal, not too many—it's apt to make the pudden heavy, you know, and when it's heavy, it aint so light and good. I'm a great hand—"

"Yes. What do you use for flavoring?"

"There again you'll have to exercise your own

SOMETHING USEFUL AND NOVEL TOO.—In Paris
a kind of cuirass for the use of the army is now
being tried. This cuirass is of vulcanized India rubber,
half an inch thick. The thickness, it is stated,
is more than sufficient to resist the action of a ball pro-
duced from any kind of firearm. All the experiments
have proved entirely successful. The force of the
bullet is completely broken by the elasticity of the India
rubber, and it falls on the ground at the feet of the per-
son against whom it was sent.

THE AMERICAN FANCY'S SKETCH.—The Americans
are the reason they have sent nothing to the Ex-
position, is that the various nations of their industry are
the first place, too gigantic to be brought over; and
the next place, the reality is so far from the fancy of the
show.

mon. Neither quibble nor quirk turns the taton the justice of a case. Ingenious pickers out the prudent men would find their occupation gone if the *prud'hommes* were rough, highly, ready, and unscrupulous. The *prud'hommes* are the species is applied with the most scrupulousness of business, and men of the world, settling matters which they are perfectly conversant. There is *no* whatever. The sentences of the *prud'hommes* are final, and have the full force of law, besides being stated and vivified by the perfect confidence of all of the working and commercial population. Summons to attend the preparatory and conciliations is called an "invitation," and is issued for a small fee of thirty centimes, or threepence. Summons to attend the regular and more formal

OUR LIFE-TIME.
FROM THE GERMAN.

NEX the world was created, and all creatures
abled to have their lifetime appointed, the Ass
advanced, and asked how long he would have
to live.

"Thirty years," replied Nature; "will that be
satisfactory to you?"

"Alas!" replied the Ass, "it is a long while
to remember what a wearisome existence mine will
be from morning until night I shall have to bear
my burdens, dragging con-stalks to the mill,
and others may be added."

have reached Liverpool, and serious fears are entertained as to the ultimate result of the return which will be taken place. The population of Old Calabar is a favorable opportunity, have broken out, and the constituted authorities, and taken possession of the new settlement on the shore. The following is the form of the notice posted in the rooms of the Un-
ters' Association, at Liverpool, on Monday-
arrived, brings intelligence of the slaves at Old
r having revolted, and being in possession of
a' (14), being in Clarence, and the
and a despatch was sent to Mr. Scofield to bring
own from the Dohny country.

es, many modes of working. Kellogg, describing the process of moral education, recognizes methods—that of hanging forth before men noble ideals, which they may contemplate with noble idealism; which they may contemplate with noble melancholy in their private solitude; and which they may contemplate with noble enthusiasm in punishing them sharply, and inflicting on them pain and discipline for their actual vice. While the latter like Dickens may do good in one way, the former like Thackeray may do good in another. The latter at the London clubs, if Mr. Thackeray's opinion of human nature, as manifested in these Proems, has not been of some service to the cause. The reason why many readers do not like Mr. Thackeray's writings is, that they find them too personal in their allusions. So much the better. There is no harm in alluding to John

ants the usual four thousand dollars to what is
led the New York Central College. This institu-
n is situated at a place called Granville, educates
usually some one hundred and forty persons; and
ought we know is as well managed as most acad-
emies. But by the principles of its charter, it allows

"I" and she planted herself in front of Mrs. ... this
 ing, erecting her fleshy figure to the full height ... tress
 majestic dumptiness, and extending the forearm ... run
 er right hand till it reached an alarming pro- ... head
 vinity to that lady's nose. "No rules! No rules! do you ... have
 me I've no rules! Me that's cooked in the first ... London
 lies for fifteen years, and gin satisfaction, to be ... Saut
 by such as you that I haint no rules!"—*Satur-
 Gazette.*

OUR LIFE-TIME.

FROM THE GERMAN.

WHEN the world was created, and all creatures

lived, more as if any temporary evil was to befall the country, is really a very excellent illustration of the fact that the people of the South were publicly married. There was a profound and universal faith in the bank; Sir Gilbert Heathcote, at that time the managing director, issued orders to all the first-offices in the country, directing them to keep a good look-out, and to be particularly eye upon the Bank of England.—*Revolt of the Slave States.*

THE REVOLT OF SLAVES AT OLD CALABAR.—A number of somewhat alarming character from the north have reached Liverpool, and serious fears are entertained as to the ultimate result of the revolt which has taken place. The population of the revolt which has been going on for a favorable opportunity, have broken out against the constituted authorities.

a noble fellow! In short, Mr. Thackeray is a great artist in his own style; and we should greet him, if he were to be foolish enough to change it, out of respect to any momentary expression of opinion, and to attempt the finer and dream-like passages in which Dickens excels, the result of which when "little did he suspect, or as if Hogarth had not high-aided him, And why should he do so?" may be the spirit, and the general aim towards the best of good in the world, and yet many instances, many modes of working. Religion itself, governing the process of moral education, suggests methods—that of hanging forth before men noble ideals, which they may converse with in solitary melancholy in their private solitudes.

FROM THE GERM.

noable ideals, which they may consider as a
 stasitic melancholy in their private solitude;
 of punishing them sharply, and inflicting on
 nant and public shame, for their actual vice.
 While a writer like Dickens may do good in one
 writer like Thackeray may do good in another.
 writers at the London clubs, if Mr. Thackeray
 position of human nature, as manifested in these
 Proofs, has not been of some service to them. Pres-
 reason why many readers do not like Mr.
 ay's writings is, that they find them too per-
 their allusions. So much the better, to John